

Eckhart Tolle video The Extraordinary In The Ordinary-sd

[Speaker 3] (0:19 - 1:09)

Sunrise, another new morning we celebrate. We are the new man. Sunrise, over the mountain, spreading your light over the land.

[Speaker 1] (1:33 - 37:29)

I trust that everybody is here, not just the body, the entire being. Many of you have heard the Zen, famous Zen saying, chopping wood, carrying water. Zen is beautiful like that, it doesn't explain things.

They say that's the Zen life, chopping wood, carrying water. It's not surprising that many people study Zen for 20 years and still can't figure out what it is. Now, nowadays, in the western world, there are not that many people left who chop wood and carry water.

If you want heat, or want to cook something, you turn on the switch. And for water, you turn on the tap. But for hundreds of years, that was one of the main activities.

They would repeat themselves every day, especially in the Zen monastery, or anywhere in the world. But to describe the life of a Zen monk, or nun, ordinary activity. And discovering the extraordinary in the ordinariness of life.

By bringing awareness, or presence, to the ordinary. By being aware of another dimension to the ordinary. And this is something we can embrace this weekend, particularly.

Because in many ways, this retreat is ordinary. We're not jumping up and down, or screaming in ecstasy. Or it could happen.

Nor are we taking a little pill called ecstasy. Unless you do. But you don't need it here.

On a similar vein, somebody recently wrote a book called, After the Ecstasy, the Laundry. I don't think he was referring to the pill. But to the state of ecstasy that can sometimes come in spiritual.

Ah, yes. And then you look around, and there's the laundry. Now you may not wash it by hand anymore, you put it in the washing machine.

So that takes the place of chopping wood and carrying water. And of course there's another way of chopping wood and carrying water, or putting things in the washing machine. I'm fed up with chopping wood.

I can't stand chopping wood and carrying water anymore. It's the same every day. And is this going to go on for years, for the rest of my life?

Do I have to chop wood, carry water, do my laundry for the rest of my life? I've been doing it for years already, I can't stand it anymore. And then you still chop wood and carry water, but it doesn't feel good.

And you'd rather be doing something else. You're not there, you're trying to get elsewhere. Your relationship to the present moment is one of almost hostility.

And you carry, in a simple activity, you carry a lot of time. Past, because you're complaining you've been doing it for so often, for so long. And future, because you carry the question, will I have to do this for the rest of my life?

And so, that interferes with what could be a moment of great fullness and depth, because you're carrying time into this. And you're carrying a self into it, a complaining self, a me, that separates itself from the now, is not one with it. So that meaning then of chopping wood and carrying water, is not to carry past or future into this moment.

And even if you've chopped wood and carried water for 25 years, it's never happened before. If you don't carry the memory of 25 years of chopping wood into this moment, this moment is totally fresh and new, and it's alive. And there's a depth to it that you hadn't seen before, of aliveness in the ordinariness.

And this, of course, is another Zen saying, which this little saying is to explain the meaning of Zen again, and it's very short. What is Zen? They ask the Master, doing one thing at a time.

That can't be all, yeah? But there's great depth and power, if you're able to do one thing truly, one thing at a time. First of all, it implies there's no past and future in the action.

It also implies that the action is not a means to an end. In the normal state of consciousness, you chop wood in order to light the fire with the wood. So in ordinary consciousness, mentally, you're already on the desired outcome.

The present moment of chopping wood is your stepping stone that enables you to get where you want to get, which is light the fire to cook the food. And of course, once you have lit the fire to cook the food, you're not there either, because you're already eating it mentally. You're already waiting for the moment when you can finally eat it.

And so on. You're never there, always the next step ahead. Always the moment is a means, is reduced in value, reduced in aliveness to a means to an end.

And the end is always a concept in the head. So you get, your whole life becomes reduced through becoming imprisoned in a conceptualized reality. Because that's all that future is, a mental concept, a word, a thought.

Future has no reality, nobody has ever seen it, touched it, smelled it. Nobody has ever

been there. And nobody can ever be there.

When it comes, it's always the now. So in the service of a mental concept called future, you reduce what could be the fullness of life to a mere stepping stone. You reduce its value, its aliveness to that, because you're interested in the next moment.

So you're chopping wood and carrying water, but really you're not there doing it. You would rather get this out of the way, in order to arrive at the next moment. That's the normal way to live.

And that is not doing one thing at a time, because you're already mentally elsewhere, the other thing. Or many, a sequence of things that you will have to do later, even worse. You're doing one thing, and in your mind, you already have not only what, where you want to get with this one thing, because that will have to lead to that, and that, and that, and the whole, you have piled up in your mind, the things that you have to do today, and each one clamoring for importance, so your attention is absorbed by that, and the minimum of it flows into what you do.

And that's called stress. Stress. Stress means, one thing pulls this way, the other pulls, you can have stress in metal, there's a pull, one pulls this way, and the other pulls that way.

And that happens inside people continuously. The future pulls you away, and it hurts. It hurts the body.

If the body could speak, it would say, what the hell are you doing? What are you doing to me? Are you insane?

And sometimes the last resort of the body, the body says, I have to make this guy ill, because he will never stop. And finally, your only chance of recovery is to become ill. And so, Chopping Wood, Carrying Water, points to the possibility of not, neither bringing past and future into this present moment, and also not making whatever you're doing right now, into a means to an end, where the end result that you want to achieve becomes more important than what you're doing now.

And realize, there is no future, there's always only the now. And to reduce that to a means to an end is insane, ultimately. It's already a form of insanity.

And when millions of people live like that, what kind of a civilization do they create? And the whole civilization is based on that dysfunction. So millions of people are running around, hyperactive, stress increases every year in society, everybody talks about it, they even feel guilty if they're not stressed.

Maybe I'm not doing enough. Stress increases every year, and everybody's running around, there's never enough time, not enough time to do it all, there's no time, a piling

up of future things. And the children are conditioned at an early age to live in the same mad way as their parents.

Come on, let's get on with it. And if you stop anybody and ask them what's the whole purpose of your running around like mad, well, nobody really knows. Or they will tell you, well, explain the situation, where are they running to, internally or externally running?

Well, I have to achieve this, there's a deadline, I've got deadlines to meet, I mean, I can't even talk to you, don't stop me now. There's this norm, the world is full of deadlines these days. I sometimes have to write little things here and there, and there's always, but you only have two days, you have to do it in two days.

Often I don't. Either they wait or it doesn't get done. Kim is nodding her head.

I'm not allowing this world to drive me insane, because the world will do it, because the world is the externalized human mind. So here can be used, this situation, this weekend, for our practice, of discovering the depth, that is concealed, in the ordinary moment, seemingly ordinary moment. It can be used, this weekend, and see if we can, in whatever we do, and what we do is not, it's bound to be simple here, because there isn't much that you can do that is to the mind, really important, your business, or whatever it is.

Hopefully you've switched off your cell phones, so they can't get at you. The world can't get at you. And in the little things that we do here, see if we can bring, so much attention to it, and there's no strain in it, that we don't reduce it to a means to an end, whatever we do.

And that's a reversal of ordinary consciousness. And that begins, for example, with when you walk, from here, to another building. Or when you go for a walk, in nature.

You walk from here to your room, or you walk from here to the door, or even in your room, where you walk to the door, into the bathroom, and so on. There's a step. Walking implies a sequence of steps.

And usually when people walk, even in that little, seemingly simple activity, mentally, they're where they want to get. It's a projection. So you're being pulled away by future.

And you're always running after the next thing, where the mind has projected itself. And there's another way, to simply be at the step you're taking at this moment. Now, at first, it's a strange way to become aware of yourself walking.

You don't have to call it a meditation, although there is such a thing as walking meditation. They do it even more slowly. You can do that, but just ordinary walking, it may well be, yes, that you walk more slowly than you would normally do, a bit more.

Because normally you're, okay. So you just simply, awareness in each step. And it's always one.

You can only take one step at a time, ever. So even to say each step is not right, because there is not each step, there's only the one you're taking at this moment, ever, in life. And to become aware of that one step, that something happens then, and we could call that quality.

And that's very hard to define. That word came to me many, many years ago. I saw a Buddhist monk who lived in presence, and he was walking up and down, and he said, oh, I can see there's so much quality in his walking.

There's, ordinary consciousness is concerned with quantity. And the entire civilization is concerned with quantity. More, need more.

Quality is rare. Because the next moment is what matters. You have got conveyor belts churning out things.

And quality implies full attention. And then there is, also, peace that comes with each step. Yes, as you practice walking in that way, you may find yourself walking a little bit more slowly than you would normally do.

It's normal. And then you realize it does not really depend on speed. Once you are able to bring presence into the step that you, the one step you're taking at this moment, the speed doesn't matter.

It doesn't matter when the steps, it's always one step. And if you have to run, which may occasionally happen, you may have to catch a train, and you're late, and you have to run, then you see, you feel the enormous energy of that moment as a joyful movement without the pull of, I need to catch that train. No, I'm just running.

And there's high energy, or you can, well, let's stay with walking for a while, before you do something else. And that's, you will be amazed how peaceful it is to be aware of the step that you take at this moment. And then you walk also in nature, out there.

And then you learn to have some awareness there, and some awareness in other sense perceptions. The walking can keep you present at each step. And you look around, and there you have another teacher this weekend, which is called nature.

Because nature is present in the now, one with life. Everything in nature is one with life. And so, you bring awareness to nature as you walk around.

Now, nature that surrounds us here is of a particular kind. Some forms of nature are overwhelming, huge, gigantic mountains, raging streams, or the seashore with gigantic waves and a storm coming in. Sometimes nature can be so overpowering,

overwhelming, that it sweeps away your thinking.

You can't think anymore. It's so gigantic that it sweeps away your thoughts. And it forces you somewhere, especially if you, there's some danger involved.

You're at a precipice, and it's stormy, and clouds coming this way, and the mind stops. Wow! And there's an enormous sense of aliveness suddenly.

So occasionally it can happen that nature forces you into presence. But here nature is of a different kind. The other kind of nature that I just described is almost like taking LSD, which I tried once, because there the sense perceptions become amplified.

It's as if everything, sounds, visual sense, touch, smell, as if they were all shouting at you, overwhelming. You get bombarded by heightened sense perception so much that for some people it's the first time, of not thinking, because you're so bombarded with sense perceptions you can't think anymore. It can be an opening, you're not growing in consciousness, but it can be a glimpse of something, how alive the world can be.

And so people go and they look at a teapot and say, wow! Or any ordinary object, even a bare wall, it's almost pulsating with life. And the mind stops.

And you feel, I lived in some kind of prison all my life and the world is alive. And then gradually it wears down. What was all that?

For some people that becomes an incentive. For some people that has been the beginning of their quest. There is more than my mind.

There is greater depth to reality than my mind. And so you have nature that can sometimes stop your mind because it's so overwhelming, but here this is not the case and here this brings us back to chopping wood and carrying water. Nature here is beautiful but relatively ordinary.

It's the trees of medium height. It's not like a forest in Canada where you go, oh my God! When you reach the seashore it's not the open ocean so the waves are not that huge.

They're just little waves. So it's not a place where there are extremes. Maybe the Buddha would have liked it here.

So you bring this is an opportunity for bringing presence to the ordinariness, beauty but also the seeming ordinariness of nature. And then look for what you would normally have overlooked. What the wind does to the blades of grass.

When you look what it does to the leaves it plays with the branches and the leaves make a slight sound. Now to notice that you need alertness. To notice a gigantic chunk of ice falling from a glacier in the Swiss Alps you don't need very much presence.

There's an explosive sound and it comes tumbling towards you. But for that subtleness greater alertness is required. Otherwise you'll miss it.

And so there's such alertness that you're not interpreting what you see. You're not saying the wind is playing with the grass. No.

It's just what is. And there's a depth and a beauty there and a stillness in it that you can't explain nor do you need to. And then you look at a patch of ground right in front of you grass and perhaps two or three kinds of flowers.

Some are yellow, some are white, some are red. They take a few hours before they open completely after sunrise because at night they go. When the sun comes it takes two or three hours before they're completely open.

And you watch that also some movement there and you discover things that you haven't seen before that there's enormous life even in one square metre. And you bring awareness, presence to that. And then you walk and you see a grove of trees or whatever it is and you perceive the totality of that landscape as a total field in which intense aliveness is happening.

So to bringing that to nature then what nature is teaching you is the state of no mind, no thought. Although nature is pre-mind it hasn't arrived at mind. You are post-mind but you meet in the state of no mind.

It has similarities. Nature is one with itself and with the totality. Every animal is one with itself.

It doesn't separate itself out of the totality. It says, me. Maybe there may be a few exceptional mad dogs that lived for too long with humans and taken to the hairdresser and when they walk around you can see there's beginnings of an ego there.

And ego, of course, means having a self-image. Me. Like a phantom self walking next to me.

And then you're aware of others how they react to me and that becomes incorporated into me. I want others to think well of me, to admire me, to feel that I'm better than they are if possible with a continuous fear that I may be less than they. But nature when it's left alone is free of that and even most pets are still free of it miraculously or they've lived with humans for so long miraculously they're still sane.

And they are what keeps many humans sane. If they didn't have their pet it's their only access to being because anything else their mind is in charge. They meet other humans their mind is in charge.

For the rest of their life they're burdened by themselves and for some humans their only

area of freedom is when the pet comes and they go they don't have to they're not playing a game with their pets they're just themselves because they know that the pet accepts them the dog does not criticize you the dog accepts you accepts the most insane master. I have a little saying God please make me into the person my dog thinks I am. And of course the dog doesn't think if it thought it would be the beginning of a problem but it doesn't So nature everything in nature the flower which Jesus I'm sure said many many times he said look at the flowers they're not concerned about tomorrow they're not making effort they're not stressed they're not worried they live in the now unfold in the now and life supports them beautifully and why do you live the way you live you're mad learn from the flowers how to live and he said look although in the bible it says consider the lilies I'm sure what he said was

[Speaker 4] (37:29 - 37:30)

look

[Speaker 1] (37:34 - 1:03:29)

and then something transmits itself and that is the state of being aligned with the and one with life the integrity that is there in nature in an animal and in a plant and even in a mineral although mineral seems more distant from humans but humans have all that within themselves still the integrity integrity that word means being one with one being rooted in being not existing as a separate fearful entity that feels disconnected from the universe and that the egoic surface that's me and there's the rest of the universe and of course then the universe is a fearful place because it's so much bigger than me although I'm trying to get bigger so nature teaches to be now when you be when you enter being it has an added dimension of intensity and depth because you've been through thought for thousands of years you've gone through the level the consciousness level we call thought you then go beyond thought and you touch being again but this time you know it before you lost being you never really lost it but it became obscured before you lost being to be at one with being was like every animal and every plant it's natural there's nothing else so you didn't really know that you were in paradise because it was the only there was nothing else the state of oneness was natural and then it got obscured or lost you could call it and then suddenly you come to the end of this evolutionary cycle and you touch being again and this time you know it the depth of it consciously you enter being and yet nature can teach you being not that you become the same as a vegetable there's nothing wrong with vegetables but it's not the destiny of humans to become vegetable again the vegetable is beautiful more closer to the source than an ordinary human has no problem with dying and no problem with living the only unhappiness on the planet is the human mind yes the human mind causes suffering to other life forms pain that is right but the human mind is the only source of unhappiness on the planet nature exists in the source as a state of unity and so nature teaches us not through any concept simply by placing awareness on anything natural you become still animal plant

clouds flowing water or still water or sea whatever it is even a rock a stone a pebble but you have to give it a chance to teach you stillness by allowing it to be without interfering with its being through conceptualization by looking or listening completely and also the separation between you and it which was created by excessive thinking disappears and there is a sense of connectedness or oneness with whatever you perceive so that's what nature teaches you and then you meet and you add something to nature when you become conscious of it something completes itself because you become aware of enormous beauty and aliveness and sacredness that is there even in a blade of grass and so through you because there is an ultimately you are not separate from anything everything is connected to everything else through you nature becomes aware of its own sacredness and beauty so when you look at a tree and really look you add something to the being of the tree and that's awareness of itself and that's the function that humans have on the planet as they become conscious through humans nature becomes conscious of itself it's been waiting for you and finally the first humans fully developed humans arrive and they are only just arriving one could almost say humans have been in embryonic state for a long time and the birth is really of true humanity does not happen until there is the arising of presence there are still a few humans left on the planet who are not yet lost in mind and ego and just a few in a few very distant cultures that have not been destroyed by so called civilization but their destiny also I believe is to go will have to travel the same way as you through the thinking mind so it's the destiny of all humans to lose it and then to regain it now you are lucky because you all belong to those who lost it and me too I had to lose it lose myself to find myself and know myself for the first time we spoke of walking petals falling we spoke of walking we spoke of being with what looks like unremarkable nature and yet is very remarkable let it teach you and related to that is as our practice this weekend other simple activities that you do here that usually would be a means to an end that you would washing your hands lifting a glass of water to your mouth and putting it back there can be quality beauty and consciousness in that that means that is not a means to an end and during that space while the glass traveled from the table to your mouth it's a space of no thought just clear awareness so the background to that action is stillness alert stillness so that action happens against that background of alert stillness just as the perception of the tree or the little flower happens when you truly look against the background of alert stillness that means there is a peace in the background to what happens in your life to what you see and what you do now we start with very simple things that are not challenging that are actually helpful nature and little actions then we come to things that are more challenging let's see that but first we'll stay with non-challenging things in life simple actions not making them to a means to an end lifting something putting something from here to there wiping the top of the table against a background of stillness that means peace flows into what you do so you have to see putting on your shoes tying the shoelaces if you have shoelaces and again being fully there not a means to an end the moment of having your shoes finally on your feet is not more important than the moment of putting your shoes on well just that's the delusion that the next moment is

more important it's no difference whether I have my shoes on or off it doesn't improve my life to have the shoes on another thing is eating eating is a primordial activity that even very early life forms engage in even life forms that can't that have relatively undeveloped organs of perception they are eating already and sometimes it's the only thing they are interested in and so many human beings become completely unconscious when they start eating even you can have I've seen intellectuals at universities professors talking the most complex concepts and then they start eating and then they finish and then okay now let's get back to the problem of existentialist analysis of Immanuel Kant theory of the critique of pure reason so to bring consciousness into that primordial activity and sometimes to just be conscious of chewing food and swallowing food and again not wanting to arrive at the end because that's another needing some people have a so called problem with eating it's not really a problem but they eat more than they need to eat and that's usually the it's the egoic mind needing more and that can translate itself into taking in more food it could be other things often it's other things so just if you have a problem with eating so called problems many humans have that these days it's helpful to when the impulse to eat comes in between meals to simply notice it now at what stage you catch the impulse and it's not only eating it this would apply to any so called addiction smoking at some point the impulse comes and it's an unconscious movement I need to take something in it's with smoke smoking or drink and the impulse comes to there's a there's a lack here I need and you have to observe it on an energetic level inside yourself don't detach yourself by some thought really feel the grasping of it the neediness of it I need and now how soon you catch that impulse no matter what it is depends how alert you are at the moment at that moment how present you are because the impulse very quickly can pull you into unconsciousness and some people wake up after they've taken the big sandwich out of the fridge and eaten it and then they realise they've just been eating a big sandwich and while they were eating the big sandwich the mind was somewhere completely different and then as you become more present you can catch yourself the moment your hand is in the fridge and then you feel the grasping the impulse and then you stop for a moment and observe that you don't stop and think oh I shouldn't be eating another sandwich no it doesn't work you simply observe the feeling behind it the lack the sense of needing to be filled that is behind it and that needing to be filled is not a physical thing it may appear as a physical thing but it is a psychological thing and it's created by the ego which is always in a state of not enough and others may be running after other things and for some people it becomes food it may be other things for them also they need more of something to fill that which feels unfulfilled so I need to more and then you have the hand in the fridge and then for a moment you can stop and feel it observe what what is behind that impulse oh isn't that interesting and you spend a minute or two being present with that and after that you may still eat it or you may not sometimes it's gone the desire is gone because you become conscious at other times maybe it's still there and you still can't stop yourself but you have brought presence to it and each time you bring presence to something that before was unconscious presence grows even if on an external level you

might say I did not succeed I did have to and the cigarette comes the same if you need to smoke comes for a moment you observe the wanting behind it and what the wanting behind it feels like and how it's almost something that lives in you that wants you to grasp at this now and you there's a gap and you bring presence to that and then whether you smoke or not or eat or don't really is secondary the success is really determined by whether you can be the witness of your inner state at that moment that's all what you then do externally is always secondary you cannot not change if you bring presence to whatever is there so you don't need to work on the external level as achieving particular kind of behaviour it's enough to observe what is here now and so for some people that is the beginning of their spiritual path the beginning of their spiritual path can be an addiction food drink drug and then creating suffering in their lives because it gets the body becomes ill and then forces them into awareness so any such thing in your life is also helpful it's not a hindrance anymore and it's included in what is now what can you do that's what you feel at this moment it is it's included in your bringing a yes to this moment an enormous longing for another drink drink that's what is a new watch and then there's suddenly a dimension another dimension to it a watcher a presence a formless consciousness and there's the form that impulse that desire that thought that emotion and the space around it that's who you are so the more you accept that it's there the more the space around it grows so to speak spaciousness comes into your life so our three practices it's more than that we'll just give it a little structure our three practices the walking there's a teacher whose name I can never pronounce Thich Nhat Hanh or something like that who has this beautiful saying the miraculous thing something like that the miraculous thing is to take one peaceful step peace in every step that's truly that is the not what we imagine miracles are this is the miraculous thing of bringing peace into this step that I'm taking at this moment there's never anything else so that's what we work with nature and simple actions including eating handling things getting dressed undress not a means to an end an end in itself the next moment is not more significant than this one this one is the only one there is and so you become a field of presence which is peace and that flows into what you do and that does something to how you do it to your actions the way you walk the way you put something from here to there something flows into the doing that is a different energy from the energy that flows into it when you reduce it to a means to an end the doing becomes more intelligent this is the real meaning of right action that we have in Buddhism right action is not something that you need to or can practice but something that flows out of being present with what is if you're not present you can try to have right action for the rest of your life for another 50 years I'm trying right action just as Christians say I'm trying to love my neighbour it's hard

[Speaker 4] (1:03:29 - 1:03:30)

very hard

[Speaker 1] (1:03:31 - 1:05:20)

just have to try right action or loving your neighbour as yourself comes out of the state of presence naturally flows out of that and the state of presence is to be with what is don't make it into a means to an end surrender to now surrendered state of consciousness one with life and as I may have mentioned yesterday the little question that you may sometimes want to ask yourself the question doesn't point to the ultimate truth but it's an intermediate stage what is my relationship to the present moment ultimately you're one with it what is my relationship to the present moment you can even if you like things like that you can put it on as a little question sticker on your bathroom mirror and the bedroom so that when you wake up and your fridge the TV set right on top on the screen and so when when you go towards

[Speaker 4] (1:05:20 - 1:05:26)

and then of course

[Speaker 1] (1:05:26 - 1:11:04)

you may notice because you just wanted to switch on the hypnotic machine what is my relationship to the present moment I want to get away from it away from myself and again what I described the impulse that comes when there's some kind of so called addiction TV can be very addictive and again there comes the impulse that you can observe in yourself that needing to watch more both the impulse to go there and switch it on the moment you arrive home and the and you can observe the resistance to switching it off once it's on you can observe the mind's desire for more expressing itself as when you say ok it's time to go to bed and then you pick up the remote and instead of pressing the off button you say ok let's just try the other that channel and then that draws you in for a few minutes and then it goes to the off again ok let's try just that one and then another and just flick through the mind wants more stimulus and you can observe that you can observe when you go to a waiting room at the doctor or the dentist and you pick up a magazine the hungriness the hunger behind looking through the pages and you can observe it in others more easily than in yourself when they flick the pages they are consuming the magazine the mind is consuming the magazine hungrily they stay with each page for a few seconds occasionally there's a little thing that catches their attention for a minute and it's very helpful if you can observe that in yourself it's all to do with the mind grasping for more that this moment isn't full enough I need to put something some more into me I saw a few newspapers around here maybe better to leave them alone but observe the desire to go there and open it or if you're lucky it's in Danish and some of many of you don't know Danish so that's okay I observed a man not here he was picking up a newspaper really enormous interest and beginning to read it and suddenly he threw it away in disgust and I said what's wrong? he said it's yesterday's paper I just saw the date on it completely worthless so modern humans have become consumers of all kinds of things the mind they don't only they consume on every level they consume the news they consume entertainment the big one

entertainment oh god a word that was even unknown not long ago entertainment a gigantic industry films occasionally you get the truth shining through it's rare but it can happen but a lot of the time it's pain body entertainment this is so bad I love it that's the pain body this film will make you feel really bad and then they all come to watch it to feed their pain bodies through watching dreadful things films made by pain bodies for pain bodies

[Speaker 4] (1:11:05 - 1:11:08)

we love you

[Speaker 2] (1:13:36 - 1:16:03)

thank you God Bless.